ISLAM'S SYSTEM OF LIFE

Islam Ka Nizam-e-Hayat

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English Translation — Four Essays on Islamic Ethics and Social Life

ESSAY ONE

ISLAM'S ETHICAL VIEWPOINT

(Islam Ka Akhlaqi Nuqta-e-Nazar)

In ordinary circumstances, when the river of life flows along peacefully, a human being feels a kind of tranquility — because beneath its clear, transparent surface lies a curtain, under which hidden filth and impurities remain concealed, and no one feels any urge to probe and examine them. But when a storm rises on that river and waves begin to churn, all the hidden filth and impurities rise up and spread across the entire surface. Every observer can see them with open eyes, and then one feels — indeed is compelled — to look clearly at what the river of life carries inside as it flows, and to find some means of purifying it and keeping it clean.

This is the era we are living through today. We are passing through extraordinarily abnormal times. Life is in the grip of a very intense struggle at this moment. The struggle has become so widespread that the largest groups of people — entire nations — have put their worst moral qualities on display for all to see. Injustice, cruelty, oppression, deceit, treachery, dishonesty, selfishness, lust for power, and greed — these are not merely individual crimes; they are manifesting themselves as the collective moral character of entire nations. The great nations of the world and their prominent leaders and representatives are committing the greatest crimes. They have kept the most ruthless criminals in positions of power, no faction engaged in economic exploitation is an exception, and they brazenly boast of it.

The opposing nation publishes books and pamphlets openly exposing these lies and broadcasts them over radio. Through all these means, small miscreants have polluted the entire atmosphere. Armies have undergone transformation. Every army — when it becomes self-destructive — brings its own condemnation upon itself, complaining that its opponents have committed the gravest injustices. And among all these, the meaning of 'justice' is that one nation may take from others while others must not demand the same standard in return. The disease has progressed to the point where one nation no longer trusts another. The great powers sign international agreements while concealing evil intent in their hearts at that very moment.

We are living in such an era. Life's river is in the grip of a great storm. And since this turbulence arises from within, one must ask: where does this current of corruption come from? This moral corruption springs precisely from the conceptions that prevail everywhere in the world today.

Two Categories of Moral Conceptions

What are the world's moral conceptions? When we investigate this question, we find that at root all moral conceptions in the world divide into two broad categories:

1. The first category — those conceptions founded on belief in God and the Afterlife.
2. The second category — those conceptions built on rejecting belief in God and the Afterlife.

Let us examine both categories to see what form they take in the world at this time and what results they yield.

The State of God-Belief in the World Today

All moral conceptions founded on belief in God and the Afterlife — their total character depends entirely on what belief about God and the Afterlife one holds. Most people at this time who believe in God have generally divided His authority over their life and distributed it among various deities. They manage these deities however they please — worshipping them as they wish, sinning with their permission, and seeking forgiveness when it suits them. They remain indifferent to what is lawful and what is unlawful, to the rights of others. They commit sins and then seek atonement. Between these two acts a deal has been struck: 'You keep receiving our worship; we will carry on as we please, and at the end you must intercede for us.'

This polytheistic belief has emptied all moral foundations. Religious books exist; their mention is made respectfully with lips; but practically speaking, compliance is absent — because shirk (polytheism) has opened a side route by which people feel they can reach salvation in the end through intercession alone.

At the other extreme, the best among those who believe in God are those who combine purity of faith with purity of character — who believe in God and the Afterlife without relying on any intercession. Their inner morality is undoubtedly pure, and the finest characters are found among them. But broadly, they have confined religion to a narrow range: a few specific acts of worship. When a person goes about worldly affairs, he steps away from the religious path. Religion is squeezed into a small corner — a few beautiful rituals, some private devotions — while the vast field of social and economic life is left entirely to a morality-free pursuit of self-interest. This is the greatest damage that religion and spirituality has suffered: it has driven high-souled, noble, and pure characters from the battlefield of life, leaving the field empty for those without character.

Non-Religious Moral Philosophies and Their Failures

(1) The first foundational question of the philosophy of ethics is: what is the good and the goal of human life, and by which standard should human conduct be measured? No single human has one answer. For one group, goodness is happiness. For another, it is perfection. For a third, it is duty. Then questions arise about happiness: is it fulfilling bodily desires? Material progress? Artistic nurture? The happiness of the individual? Of the community? Of all humanity? Competing answers multiply endlessly, with no final resolution.

(2) The second fundamental question is: what is the source of knowledge of good and evil? How do we know what is right and wrong? Some say it is human experience. Others say it is the laws of nature. Yet others say it is conscience. But when a researcher examines this carefully, all the fingers seem to point in the same direction — that something within human nature already knows.

(3) The third fundamental question is: what force stands behind the law of ethics, and by whose power is this law upheld? Some say inner happiness and perfection. Some say social pressure and fear of community displeasure. But for the vast majority these are not adequate motivating forces. All of these answers point to a critical vacuum: without a comprehensive, authoritative, and reliable answer to all three fundamental questions, moral systems remain incomplete, arbitrary, and ultimately unable to hold civilization together.

This brief review of the existing moral situation makes clear that in this world there is widespread moral chaos at this time. God has become unnecessary for humans — there is no firm foundation on which sound human morality can be built. The moral systems based on human-made philosophy have proven bankrupt — giving different and contradictory answers, with no agreement, no stability, no universal force of sanction behind them.

Islam's Complete Answer

I arrived at this conclusion through my own searching and investigation: ethics has only one sound and correct foundation, and that foundation is Islam.

Islam's answer to the question of God is: this universe has one God and He alone created it. He is its sole Lord — Creator, Sustainer, Master, and Ruler. There is no partner to Him in His divinity. At His side, no one's recommendation avails and no one can be refused. Every person's account is his own. No one can bear the burden of another's sins. No one can be an atonement for another. God is Omniscient — He sees the hidden and the manifest. He is All-Aware of every thought and intention. God's justice will happen — with full justice, impartiality, and fairness. Those who did good will receive good; those who did evil will receive evil. The basis of reward and punishment will not be race, nation, color, or birth — the basis will be one's deeds and character.

God is Merciful and Compassionate. He loves forgiveness and pardon. He is Self-Sufficient and the Bestower. He loves those with pure qualities: truthfulness, justice, mercy, and kindness. He is pure from every impurity. He dislikes the conceited and the arrogant. He is not pleased with the oppressor, even if that person prostrates before Him day and night.

Consider this picture of God carefully. With this single, coherent worldview, all three fundamental questions of moral philosophy are answered simultaneously and completely. The standard of good and evil is the pleasure of God — a fixed, universal, unambiguous standard known to all through prophetic guidance. The source of moral knowledge is divine revelation combined with human reason, experience, and conscience — all pointing in the same direction. The sanction behind moral law is the fear of God, the hope of His pleasure, and the ultimate accountability of the Day of Judgement — the most powerful inner motivating force imaginable, operating at all times, in all places, whether anyone is watching or not.

Islam's Three Unique Features in Ethics

The first feature: Islam provides for ethics a high and limitless standard — divine pleasure — which sets no ceiling for moral progress. This gives moral character stability and permanence; it establishes a single authoritative source for moral knowledge; and God's fear provides an inner restraint that requires no external policing, while belief in the Afterlife generates willing compliance and eagerness for goodness.

The second feature: Islam does not present piecemeal or partial moral commands. It accepts all moral virtues and organizes them in comprehensive harmony, applying them with complete balance across all areas of life — individual life, family, politics, economics, commerce, courts, schools, the battlefield, diplomacy. Ethics is not confined to a corner but governs every branch of life.

The third feature: Islam demands from humanity a social life built on goodness and purified of evil. It formed a Muslim Ummah (community) whose sole purpose is to establish goodness and suppress evil — to be the witness for humanity in this matter. If this Ummah allows goodness to die and evil to flourish in its own hands, then this is a tragedy for both the Afterlife and the world.

ESSAY TWO

ISLAM'S ETHICAL SYSTEM

(Islam Ka Akhlaqi Nizam)

There is within the human being a natural moral sense — a built-in instinct that inclines him toward certain qualities and away from others. This innate sense has collectively and broadly ruled for humanity that certain qualities are always good and others always bad. Truthfulness, justice, keeping promises and trusts — these have always been considered virtues, and no intelligent person has ever called them vices. Falsehood, injustice, treachery, dishonesty, selfishness, cowardice, and miserliness — these have always been viewed with contempt. The sentiments of generosity, mercy, compassion, steadfastness, patience, self-sacrifice, altruism, courage, and bravery have always won applause. Stinginess, cowardice, grumpiness, cheap flattery, ingratitude, and dishonesty have never been valued anywhere.

From this we learn that the moral realities that humanity knows and follows are genuine universal truths. Goodness is not any hidden thing — humanity needs only to identify it. It is present in human nature itself as an innate obligation. This is the very reason why the Quran in its own language uses the word 'ma'ruf' (recognized goodness) for good and 'munkar' (rejected evil) for evil. Ma'ruf means that which is well known and recognized; munkar means that which human nature finds reprehensible. The Quran expresses this reality: فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا — 'He inspired it with knowledge of its evil and its piety.'

Why Different Ethical Systems Exist

If good and evil are universally recognized, why do so many different ethical systems exist in the world? The answer is: the difference lies not in the recognition of individual virtues but in their proportion, scope, and purpose — and most crucially in the answer to three questions: What is the standard and goal of life? What is the source of moral knowledge? What force stands behind moral law?

These questions are ultimately rooted in one's conception of the universe and of man. Human life's central problem is: is there any God or not? If there is, what are His attributes? What is His relationship with us? Does He provide any guidance? What is our purpose and end? The answers to these questions determine the entire shape of the ethical system.

Islam's answer: this universe has one God. He alone created it, owns it, and governs it. He is All-Wise, All-Knowing, All-Seeing. Man is His created bondsman. Man's task is to worship his Creator, obey Him, and shape his life according to His guidance. Man's final answer to God is not in this world but in the Hereafter. This world is the testing ground. The test encompasses every faculty and capacity of the human being — his intellect, his emotions, his bodily desires, his relations with all things and all beings around him.

The Three Distinguishing Features of Islam's Ethical System

The first distinguishing feature is that Islam provides for ethics a high purpose — divine pleasure — which sets no limit on moral ascent, gives the morality of this system stability and permanence, establishes one reliable source of moral authority, and through the fear of God generates an inner restraint and through belief in the Afterlife creates the most powerful motivating force for willing moral compliance.

The second distinguishing feature is that Islam does not demand partial ethics. It accepts all moral virtues as a whole — organizing them with complete balance and applying them consistently across all domains: individual character, family, neighborhood, business, politics, courts, military affairs, international relations. Every branch of life has its ethical place and every branch is governed by the same coherent principle.

The third distinguishing feature is that Islam demands from humanity a social life built upon goodness and purified from evil. Its call to every human conscience is: goodness has always been recognized as good — raise it, establish it, organize around it. Evil has always been known as evil — suppress it, resist it, organize to eliminate it. Islam formed the Muslim Ummah and gave it this single purpose. If this Ummah falls short, it has failed its mission — for both the Afterlife and the world.

ESSAY THREE

ISLAM'S SOCIAL SYSTEM

(Islam Ka Mu'ashrati Nizam)

The cornerstone of Islam's social system is the view that all humanity descends from a single lineage. God created one human pair in the beginning — and from that pair were born all the people who populate the world. They were one community at the start: one language, one culture, one religion. But as their numbers grew, they spread across the earth, and due to the diversity of races and tribes, languages became different, ways of life became different. Color, form, and appearance were transformed from place to place. All of this is natural diversity — Islam accepts its existence as a natural fact. Its benefit is that people have mutual acquaintance and mutual cooperation remains possible.

However, these differences in color, race, language, and nation have created complications between people — and Islam decisively rejects all of these as a basis for distinction between human beings. The Quran says all the people of the world are offspring of one mother and one father — and humans must be equal in their status as human beings.

The real difference that can exist between one person and another is not of color, race, nation, or homeland — but of morality, ethics, values, and principles. Two children of the same mother may have completely different lives. Apparently they are one, but in character and ethics there is a world of difference.

The Foundation: Universal Human Brotherhood

Islam creates a society on this foundation — a society which can spread across all corners of the earth and establish a universal brotherhood on the basis of shared humanity. Every local and national society has a boundary — only those born into that country or that nationality are included. But Islam's fundamental social system requires only that a person accept a belief and a moral framework. Those who accept this — regardless of color, language, or race — all are included in that society. There will be no racial or national distinctions between them. No one high or low by birth. No untouchability. No hand of any caste will be impure.

There will be no barriers between them in eating, drinking, and sitting together. No one will feel inferior or superior on account of birth or caste. A person will not be entitled to any special rights because of

lineage or brotherhood. His entitlement will be only because of his ethics and character — and God is better aware of those than anyone else.

The Family: Foundation of Islamic Society

The first and most fundamental institution of human society is the family. Family is built on the joining of one man and one woman. From this union comes a new generation, and from this arises a whole network of relationships — relatives, kinship, brotherhood. Thus the first small society is formed.

The family is the institution that is the foundation of the next generation of human civilization — it cultivates within itself service, dedication, love, and self-sacrifice for the next generation. This institution not only performs the task of raising and advancing civilization but compels the feeling in those who surround it that they are better because of it. Based on this fact — that family is the root and foundation of human civilization — Islam turns its attention first to this institution and tries to establish it on the most secure and strongest foundations.

Marriage in Islam

In Islam's view, the relationship between man and woman is valid only in the form in which a marital family is established. A free and irresponsible relationship is not considered permissible at all. Islam views this relationship as an institution because it is the actual root of human civilization. Society must be organized on the basis of an authentic, stable relationship — not on the whim of momentary desire, which ends as soon as it is fulfilled.

Islam has made marriage easy and its conditions simple. It has declared certain specific relatives impermissible for marriage. It has made permissible the marriage of all Muslim men and women among themselves regardless of caste, lineage, or tribe. The dower (mahr) has been made compulsory and kept light. The procedure for performing a marriage ceremony is simple — there is no requirement of any court, Qadi, notary, or registration office. The only essential requirement is that the marriage take place in the presence of two mature witnesses with offer and acceptance (ijab and qubool) — but this offer and acceptance should be public, not secret.

Within the family, Islam has given the man the role of manager and provider — to maintain order and discipline in the home. The wife is commanded to obedience and service to both husband and parents. There is no arrangement in Islam's family system that any one person would feel unhappy with. The system is the framework of the family — but in any case a framework manager is needed. And for Islam this framework management is a responsibility on the man — not a privilege. The

essential condition of Islam's family framework is that the man be devoted to the family: the actual spirit of married life for Islam is love and mercy.

The Neighbor and the Wider Community

After the family, the next circle of social relations is the neighborhood. Islam has declared the neighbor to be the third closest relationship after parents and close relatives. The Prophetic emphasis on neighbor's rights was so strong that the companions thought the neighbor would be given a share in inheritance.

The Prophet ﷺ said: 'He is not a believer whose neighbor sleeps hungry while he is full.' And: 'He has no faith who sleeps full while his neighbor goes to bed hungry.'

After the neighborhood, the wider circle spreads across the entire society. In this sphere, Islam establishes great principles for social life. Briefly:

1. Cooperate in goodness and in restraint from evil, and do not cooperate in sin and transgression. (Al-Ma'idah: 2)
2. Your friendship and enmity should be for the sake of God — give whatever God approves and withhold whatever God dislikes. (Hadith)
3. You are the best community raised for humanity — your task is to command good and forbid evil. (Al-Imran: 110)
4. Do not spy on one another, do not backbite, do not speculate ill of one another, do not cut each other off, do not bear grudges — become brothers in the sight of God. (Hadith)
5. Do not remain indifferent when you know that someone is being wronged. (Hadith)
6. Help your own when they are wronged — but if they are the wrongdoers, restrain them from transgression. (Hadith)
7. Wish for others what you wish for yourself. (Hadith)

ESSAY FOUR

SEXUAL ATTRACTION AND THE CREATION OF CIVILIZATION

(Tamaddun ki Takhleeq mein Sinfi Kashish ka Asar — and Tazyin-e-Ma'ashrat)

The Role of Sexual Attraction in Human Civilization

Who is pleasure for? For anyone? No — nature has not made pleasure and enjoyment the ultimate purpose. Its purpose is to compel animals and humans into the service of some greater task. It provides some pleasure for the performance of that service — so that service is not abandoned but continues.

What is nature's great purpose in the matter of sexual attraction? When you reflect, you will understand: nature wants to perpetuate and advance the civilization of the human species. For this reason, in the human heart the desire for love and romance has been placed as a driving force — one that is not merely physical contact and a physical act, but creates a psychological bond and demands emotional and spiritual attachment as well.

For this reason the intensity of sexual attraction in the human being has been kept far greater than the mere capacity for physical union. It is not only stronger than in other animals — compared to sexual attraction in animals, it is so much greater that it binds man and woman together in an enduring, stable relationship — and from this the establishment of a family is formed, and from the family a civilization grows.

From this we learned: this magnetic union of the sexual elements is nature's primary motivating force for building human civilization. Through the union of the two genders of the human species, identity is created — and from this identity social life begins.

The Fundamental Problem of Civilization

The central problem of civilization is: what is the correct and balanced relationship between man and woman? And how does the excess or deficiency in this balance affect civilization's health or corruption?

There are two aspects of human nature: (a) purely animal intercourse — the satisfaction of a momentary physical drive with no further consequence; (b) the human relationship — a partnership in which both cooperate according to their natural capacities, bound by love, responsibility, and a

shared purpose. The sexual desire bond should unite both as human beings — not merely as animals. This is what keeps civilization's organizations running and growing.

Controlling Sexual Desire

The first and most important question is: how can sexual desire and sexual attraction be kept in proper control and balance? It has already been stated that in the human being the forces creating sexual stimulation are far more intense than in other animals — and if a person satisfies his sexual desire at will, he goes far beyond what nature intends, and makes the relationship between man and woman fleeting and momentary. From such brief relationships a human civilization cannot be built — because to build civilization both man and woman need to be permanently and completely attached.

The Founding of the Family

The plan of nature is clear: the human child requires the protection and care of both parents for many years — far more than any other creature. A human child cannot survive without both mother and father for at least five years; and as civilization advances, these requirements grow further. This alone proves that nature intends for man and woman to be bound together in a stable, permanent, and responsible union — the family.

The family creates the conditions for raising a healthy next generation, transmitting values, culture, and learning across generations. The civilization that weakens its family structure weakens its own foundations.

The Harms of Sexual Permissiveness

From the social standpoint, sexual permissiveness — removing or weakening the boundaries of marriage — causes the following serious harms:

1. Physical disease: freely-spread sexual relations spread diseases, causing harm not only to individuals but to communities and future generations — harming children, causing deformities, blindness, and other disorders in the innocent.
2. Moral corruption: the person who develops habits of dishonesty, deception, and moral weakness in sexual matters carries those habits into every other branch of life. When most people in a society develop these characteristics, the collective moral quality of the nation — its politics, commerce, judiciary, military, and culture — degrades permanently.
3. The commercialization of women: a permissive society inevitably produces a class of women whose function is commercial sexual service — stripped of their refined human qualities, trained

only in a destructive trade, forced to sell their love, beauty, and emotions to a new buyer every hour, serving not humanity but carnal desire.

4. The destruction of the institution of marriage: once sexual gratification outside of marriage is freely available, marriage becomes unnecessary for those who seek only pleasure. The people who remain capable of a successful and lasting marriage are precisely those who have maintained control of their desires — dishonesty, deception, and moral weakness disqualify a person from the trust, fidelity, and genuine partnership that a good marriage requires.

5. The weakening of civilization's foundations: temporary, casual relations destroy the permanent bond between man and woman on which the whole structure of civilization rests. Without that permanent bond, there is no family; without family, there is no next generation properly raised; without a properly raised generation, civilization declines.

6. The harm to illegitimate children: an illegitimate child is born not merely without a legal father but in circumstances where both parents were ruled only by animal desire at that moment — with no human feelings, no plan, no love. The child born from such a union inherits those circumstances. He is deprived of proper upbringing, care, emotional security, and the full means of development — causing him harm that no social system can fully remedy.

7. The stigma upon the unmarried mother: society simultaneously condemns her and is itself responsible for producing the conditions that led to her situation. This double injustice is the inevitable product of a society that permits sexual freedom while retaining social stigma.

For all these reasons, it is necessary for social life that sexual spread in society be completely controlled — and the door of sexual desire be opened only through marriage. Giving individuals 'freedom' in this domain is not freedom — it is the murder of society.

Part Two: Beautification of Social Life

(Tazyin-e-Ma'ashrat — Compiled Islamic Social Etiquette from the Quran and Sunnah)

Conduct with Parents

Keep good conduct and etiquette with parents — consider this the source of human happiness — and after God, parents have the greatest right over us. It is a fact that we feel the existence of parents through all of us: they raised us when we needed them most, with love, protection, and sacrifice beyond measure. The Quran says: وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا — 'And your Lord has decreed that you worship none but Him and that you be good to parents.' (Bani Isra'il: 23)

1. Be sincerely grateful and full of thankfulness toward parents — express that gratitude constantly.

2. Always try to keep parents happy and pleased. Never say 'uff' (even a word of impatience) to them. (Quran)

3. Remain sincerely, devotedly obedient in their service — with heart and soul — and consider this the means of earning God's pleasure.

4. Make yourself available for their service — use your time and energy to keep them happy. If one parent remains alive, give special care to them.

5. Never do anything in front of parents that causes them grief or humiliation. The Quran says: إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ — 'When one or both of them reach old age before you, do not say uff to them.' (Bani Isra'il: 23)

6. Treat the friends and relatives of parents with kindness and good conduct. The Prophet ﷺ said: 'The greatest connection is that a person maintains contact with the friends of his parents after their passing.'

7. Continue making du'a (supplication) for them — رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا — 'My Lord, have mercy on both of them as they raised me when I was small.'

18. Take responsibility for children's Islamic education and upbringing. The Quran says: يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا — 'O believers, protect yourselves and your families from the Fire.'

19. When children reach seven years of age, teach them to pray and bring them to the mosque with you. When they reach ten years, discipline them for neglecting prayers.

20. When children reach ten years, separate their sleeping arrangements. The Prophet ﷺ said: 'Instruct your children to pray when they are seven, discipline them for it at ten, and separate their beds at ten.'

21. Always keep children clean and tidy — cleanliness, purity, neat clothes. Keep away from excessive decoration and showing off. Girls should wear modest, simple clothes; do not dress them in flashy, glittering attire.

Etiquette with Friends and Neighbors

Islam has declared the neighbor to be the third closest relationship after parents and close relatives. The Prophet's ﷺ emphasis on neighbor's rights was so persistent that the companions thought a share in inheritance would be given to neighbors. In one hadith the Prophet ﷺ said: 'He is not a believer whose neighbor sleeps hungry while he is full.'

1. Show good conduct and treatment toward neighbors with compassion and generosity.

2. Keep all information about your neighbor's private affairs strictly to yourself. The Prophet ﷺ said: 'Muslims should not expose the faults of Muslims and should cover their concealed faults before God.'

3. Never show a bad face to your neighbor and never be mean with them in any matter — present your face cheerfully.

4. In your own mirror do not mock others — when in front of your friends present the correct picture — and in reality look at the friend, greet and welcome him cheerfully, and make real genuine efforts for him and be a truly sincere person.

5. In all good Muslim practice 'your own brotherly mirror' is a symbol of sincerity and love — and becomes something that motivates loyalty, sincerity, and the closeness of friends and removes sadness and pain when they share burdens — and such a brotherly mirror is something that expects to work together for good.

11. Make special du'a for friends in private — and include their names in your personal supplications. Hazrat Umar رضی اللہ عنہ said: 'I was not given permission from the Prophet ﷺ for umrah — he had not yet given us permission.' And Hazrat Umar رضی اللہ عنہ says: 'I have not forgotten this happiness since that time.'

12. Share in the joys and sorrows of friends — share in their burdens and increase their sorrows — try to be a partner in reducing their difficulties and troubles. Every sincere friend is better than their rivals — instead of rivals, close sincere friends are a source of support.

Rules of Hospitality

1. Welcome the guest with extreme joy and love — with a joyful heart, generosity, and honor — and receive them with cheerfulness. Eliminate dull-heartedness, coldness, indifference, and every sign of boredom — never show any sign of a heavy heart. The Prophet ﷺ said: 'Those people who do not keep their guest comfortable — God is not pleased with them.'

2. Give especial attention to the du'a of the guest — because the du'a of the guest is accepted before God. And this is the great virtue of hospitality.

3. When the guest leaves, send them off cheerfully — with warmth, good wishes, and sincere du'a for them.

14. If you happen to stay with a host and he rests and goes to sleep, receive this with complete open-heartedness and generosity — and conduct yourself with full expansive courtesy.

15. Ask the blessings of the guest and make du'a — seek the presence of God and request du'a for them. The Prophet ﷺ said: اللهم بارك لهم وارزقهم وارحمهم — 'O God, bless them, provide for them, and have mercy on them.'

The Prophet ﷺ would personally take care of the reception of valued guests — on one occasion his companion Hazrat Abdullah ibn Umar رضی اللہ عنہ came to visit. The Prophet ﷺ led the companions forward to receive and accompany them — pressing dates and pomegranate seeds in their hands at the entrance — and when they were about to leave the Prophet ﷺ asked his Lord for du'a for them

— and prayed: اللهم بارك لهم وارزقهم وارحمهم — 'O God, bless them, provide for them, and have mercy on them.'

Etiquette of the Guest

1. When going to someone's home as a guest, keep in mind the host's tastes and preferences — take suitable gifts especially for the children — to strengthen the bonds of love and affection with the family.

This is the complete guidance of Islam's system for social life: that every human relationship — with parents, spouse, children, neighbors, friends, and guests — be governed by the same spirit of love, justice, responsibility, and consciousness of God. When all these relationships are organized according to this system, the result is a society that is truly merciful, just, stable, and worthy of the name civilization.

— End of English Translation —